

## Miscellaneous slides from Millie Ade

2. Early 50's Laura Smith with Buonmethuot Mnong people -- down almost to Cambodia. Explaining Gospel story by picture.
3. 50's Elephants for transport. (probably taken in the 50's, not '67)
- 4 & 5. Mnong fetishes Elephants; they were very expensive and so fetishes were used to protect their investment. Elephants also escaped and destroyed other peoples fields which was costly to the elephant owner.
6. & 7. Real grave (not token) with big rice wine jar to be drunk at funeral. Images are to provide for person who died in the next world. We didn't go this direction very much - our main focus was the Raday and Daklak.
8. Bu Prang near the border with Cambodia; we put a leprosy treatment village down in that area and had a few patients; they would bring their whole families. People would go to the closest treatment center rather than to one specifically for their tribe. The chief of this village was a Stieng man. The fellow on the slide has a baby on his back.
9. Old woman - would normally wear a woven sarong, but I can't tell what this one has on. Big ivory earplugs are characteristic. Carrying a mat or a reed rain protector.
10. Spirit Pole -- typically Mnong; put them up at a point where they were making sacrifices to the spirits
11. Big bamboo lengths are for carrying water. Jar has rice wine in it. The item on the far left is the bottom of the spirit pole. We just happened to be in this village when the sacrifice was going on. Piste is French for mountain.
12. Bu Prang village just down the hill
13. Same area
14. Bu Prang built their houses on the ground; Raday on pillars. Matrilineal society.
- 15 & 16. The mother, a leprosy patient, with her family. She has the lepromatous form; these patients react more to treatment and needed to be watched more closely. This little girl, H'Bo, grew up at the leprosarium and treatment village. People were not isolated once they had a negative smear. The baby (not pictured) is Y'Nö. These kids were in their teens the last time I saw them. Marriages were contracted by the parents and the fines for breaking marriage were steep. Once we got the leprosarium started, we got people from further away. The Smiths went out and told people about the leprosarium.
17. This is where they lived before they came to the leprosarium. H'Bo was married before I came home. Each village had its own chapel and pastor; sometimes he would be a resident, other times he lived in a nearby village. Eventually we had a treatment village in Cheoreo and in Pleiku; both were Jarai. District missionaries could examine people as outpatients; they visited at least monthly. Deformed patients usually lived in isolation. Some were well cared for by their families. All of the isolation was based on fear of the spirits who they blamed for the disease; the only treatment they knew was animal sacrifice.
18. Y'Nö when he was older; a sweetie!
19. Huh -- a Stieng lepromatous patient first at the leprosarium; with wife and one little girl. He had leadership abilities within the village when it was formed. Sincere believer and lover in the Lord Jesus. Standing in front of the Bible School at Buonmethuot. I used to do the traveling to the treatment villages; also to outpatient clinics. People here were illiterate but knew to come every 28 days for more medicine. They also got preventative treatment for their families. Eventually this was subsidized by the Vietnamese government. The patient got a food subsidy

and the rest of the family raised their own crops and pigs. Once we treated someone in a family, the door was opened to the whole longhouse to share the gospel.

20. Y’Nö as a 12 year old. We established a school at the leprosarium; then they could go to the public/normal school. I had a hostel where these kids stayed so they could go to public school in Buonmethuot. This was later in our work after the fear of leprosy was lessened. The clinics were held in the churches which was a big step; it was public health teaching! They had to take our word that treated patients were not contagious.

21. Huh with his wife and two children in a treatment village.

22. Y’Nö with his sister.

23. H’Bo; possibly her babies

24. Same Bu Prang village

25. Dak R’Tih treatment village. Helen Geisinger; she lived at Buonmethuot for a while. Our jeep

26. Open faced sleeping area. Me, with Huh presenting the gospel (I couldn’t speak their language.)

27. L - R: Unknown man, Huh, and Y’Nö ‘s father. Land Rover means it was later that jeep picture. In a treatment village. Well built building; unknown, may have been a chapel. Dak R’Tih

28. Inside a building; Huh presenting Gospel to villagers

29. Same

30. Me; pots represent rice with an egg on top; a way of honoring us. Tall man (from picture 26) and Huh in the middle.

31. Same occasion

32. Not in a treatment village; giving first aid. Gourd is a water jar. Woman is unknown; may be a visitor from the States

33. Villagers and surrounding villages for celebration; this became a center for evangelization

34. Raday helper (one of my right hand men) doing a skin smear from the ear lobe on an old Mnong man in Dak R’Tih. We had fellows trained to do the staining and examining without knowing microbiology. He was a Bible School student, but got cocky about a relationship with a girl and was not allowed to continue in school. The Smiths raised support for the clinics from North American churches where they had ministered. Later I put out the monthly prayer letter to these supporters. The C&MA only paid our salaries. This fellow also typed these letters -- I got away from mimeographing them. He was one of two who kept me from traveling near the end because of the danger. The government health department had thatch and bamboo huts for their services which we used as well. We found one smoldering -- burnt by the forest people (VC). Sign says “C&MA”

35. Dak Lak; low lying land

36. Don’t know this picture. May be taken from a chopper

37.

38. MK’s with me and the Land Rover. May be Mangham kids

39. Regular village, not a treatment village

40. M’Brong - a preacher to the Mnong

41. Fortified area

42. Unknown

43. Fortified area, GI

44. Same

45. I don't think I traveled in this area in '67; it was too close to the VC. I don't remember a Pal Pe
46. Same
47. Same
48. I don't know this picture; could be our Land Rover. (Millie thinks these pictures from 41 on, are not hers.)
49. Looks like leprosarium church, but the village churches looked like this as well.
50. Different tribal group. I don't get any of these languages
51. Don't know
52. Someone possibly holding a bottle of medicine. Maybe Huh
53. Darlac province; the red earth was quite fertile
54. Brong = M'Brong
55. Same
56. Don't remember taking these pictures; may be a resettlement village
57. Don't remember this picture
58. Same
59. Same
60. Same
61. Merle (and Elsie) Douglas worked with the Mnong. Are these their pictures?
62. Same. Short term Bible school
63. --
64. Mnong; Phillips lived at Buonmethuot. They completed the scripture translation before they were transferred to Africa
65. Spelled - Lillian. Also worked with translation. Moved in to the security of Buonmethuot
66. Phillips; are these their pictures?
67. Same
68. Same
69. Know them well, but can't remember names
70. Not my picture
71. Self explanatory; I don't remember a Dak R'Tih II
72. Not mine
73. Same.